

Apperceptions

{Collection of Tracts and Translations}

PART - A

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Rationalistic Spiritualism

Firstly, I would like to tell you that both the socialism based nationalization policies and free-market capitalism have not benefited the economy completely. Capitalism with the checks and controls by government and Trusteeship theory can benefit the economy in long-run.

Similarly, superstitious beliefs and leftist rationalism, both are harmful to the society. Because superstitious beliefs lead to social discrimination and gender inequality. It caused because of irrational and wrong interpretation of our spiritual texts. This lead to leftist rationalism. They interpreted and analyzed our spiritual texts from marxist point of view. To some extent their analysis is acceptable. But these rationalists aimed at eliminating religion from our lives. Some of those rationalists like Periyar condemned not only Hinduism but also supported foreign religions like Islam and Christianity. This caused degradation in our society. These two extremist attitudes disrupted people mindsets and we are now again proceeding towards superstitions era in order to protect the wealth created by economically liberalized India.

So I would like to propose “Rationalistic Spiritualism”. This not a new concept, in fact it is a very old concept preached by Gautama Buddha. 3800 years ago Buddha said that “Do not believe in anything simply because you have heard it. Do not believe in anything simply because it is spoken and rumored by many. Do not believe in anything simply because it is found written in your religious books. Do not believe in anything merely on the authority of your teachers and elders. Do not believe in traditions because they have been handed down for many generations. But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it.”

Now every Hindu instead of simply following the rituals specified by Purohits and Poojaris, they should read and try to know what their religions are actually preaching.

After Lord Buddha, 2400 years ago one more divine being Lord Adi Sankaracharya born in India and reformed Hinduism by preaching Advaita. Of course, common people never understood his theory. But we should understand God from Advaita point of view. That is the true and ultimate sense of God.

We should strive hard to follow a religion which combines Buddha’s heart and Sankara’s intellectuality. This must be the future religion as aspired by our Guru Swami Vivekananda.

Date: 18.08.2018

Importance of Japam

What is mind? Is it a physical part? No. It is different from Brain. Our mind is a bunch of thoughts. We function with five physical organs and five sense organs. These organs are controlled by our thoughts i.e., mind. Besides mind, we have another subtle part i.e., wisdom. Behind that we have 'atman'. Our organs are generally compared to horses with a chariot. Mind is compared to the clutches and wisdom is compared to the rider of chariot. When the clutches are in right mode, the organs can also travel in right way. When the mind is emptied, the organs turn towards inside to realize the 'atman'. Long back, Gautama Buddha preached that "What we think, we become".

Then how to control the mind? The current generation is of the view that one can control thoughts only through meditation. Patanjali maharshi suggested "Astanga Yoga". In Astanga Yoga, seventh limb is "Meditation" Before meditation, he suggested six limbs viz., Yamam, Niyamam, Asanam, Pranayamam, Pratyaharam and Dharana. By practicing these six limbs, our mind gets purified. Without purification of mind, it is of no use to meditate.

Japam comes under 'Dharana'. In order to purify mind, chanting of God's name is the easiest way as preached by many saints. During Japam, mind is always focussed on God's name. Then, thoughts will become God-Centric. If we continue Japam, then mind will be attracted towards meditation.

Our scriptures specified procedures for chanting moola mantras of almighty like ଓ ନମଃ ଶିଵାୟ (Om namah sivaaya), ଓ ଶ୍ରୀଶ୍ରୀୟେ ନମଃ (Om sreem sreeyai namah), ଓ ନମେ ନାରାୟଣାୟ (Om namo narayanaaya). To common man, instead of following those procedures, chanting of "Rama mantra" is best option. Because it is combination of key words in the aforesaid moola mantras as detailed here under:-

ଓ ଶ୍ରୀଶ୍ରୀୟେ ନମଃ
ଓ ନମେ ନାରାୟଣାୟ
ଓ ନମଃ ଶିଵାୟ

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ଶ୍ରୀ ରାମ

So, in order to purify our mind, we should practice Japam.

Date: 02.09.2018

My interpretation of Shanmathas

Sri Adi Sankaracharya promoted and propagated Advaita Vedanta in 4th Century B.C. During the same time, he travelled across India and identified sixty systems of worshipping God. He condemned uncivilised ways of worshipping God and established 'Shanmathas'. They are:-

1. Saivam
2. Vaishnavam
3. Saktism
4. Ganapatyam
5. Kaumaram
6. Sauram

Advaita Vedanta proposes 'Nirguna Nirakara Brahman'. It depends on vedic hymns like 'Ekamevadviteeyam' and 'Aham Brahmasmi'. While worshipping the aforesaid deities, we should have clarity on one aspect. Do all the aforesaid deities represent 'Nirguna Nirakaara Brahman'. The answer is 'No'.

Parameswara of Saivam and Narayana of Vaishnavam represent 'Nirguna Nirakara Brahman'. Nirguna Niraakara Brahman represents 'Absolute Consciousness'. It is independent of any other object. All objects in the universe are dependent on the Brahman. The Brahman is part and parcel of all objects in the creation. During destruction, all objects are disappeared into Brahman whereas during creation, all objects evolve from the Brahman . It appears as 'Atman' in every human being.

Coming to the interpretation of 'Sakthi – The energy':

This energy takes the form of Maya and thereby manifests as the universe. It remains always unconscious unless it takes the rescue of Brahman . It is not an independent form , it is dependent on the Brahman. As a general practice in human beings , woman comes to rescue of man in order to live the worldly life. Similarly, Sakthi is represented in feminine form as it is dependent on Brahman and the Brahman is represented in male form.

The remaining three sections viz., Ganapatyam, Kaumaran and Sauram do not represent either Para Brahman or Para Sakthi.

Now let us discuss about Ganapathy :

We call Vigneswara as 'Gana-Nadha' or 'Ganapathy'. It means one who has control over Pramatha-Ganas. 'Pramatha-Ganas' means forces of nature which impair our mind with evil thoughts. If we fall prey to these evil thoughts, we will face difficulties throughout life. We will definitely fall prey to evil thoughts , if we believe that ' Self' is this physical body.

Coming to the concept of Skanda :

Mythologically, Skanda is said to have emerged from Lord Siva's Semen. It flowed into the Himalayan lake Saravana and was transformed into six babies. These were taken care of by the wives of six sages. These six babies unified into one and thereby emerged as Lord Skanda or Shamukha.

In spiritual terms, the semen represents fire or the life energy which proceeds from the Supreme Siva, a symbol of divine energy. The water into which the semen fell is a symbol of truth or eternal reality and the source of all manifestation. Six babies, the Skandas create the life energy in each chakra. When the mother of the universe, Uma, embraced the six sparks or babies, they become one. This represents evolution's ultimate goal.

Coming to the concept of Sauram :

In this system, we worship the Sun as Lord Surya Narayana. In Lord Siva temples, we also worship Navagrahas viz., Sun, Moon, Saturn, Jupiter, Venus, Mars, Mercury, Rahu and Ketu. Here 'graham' is not the astronomical planet, 'graham' means objects which affect or influence human body and mind.

We are aware that the entire solar system is evolved from the Sun. In India, we believe Astrology i.e., a system which estimates our mentality based on the planetary positions during our birth time and thereby predicts our future. Worship of the Sun occupies prominent place in Yoga also. Even though, Astrology is not a scientifically proved system, we generally observe astrologer estimating our mentality correctly based on the planetary positions during our birth time.

I would like to invite scientific research into Astrology. The rationale behind this is, our physical body consists of 'Pancha Bhoota Tatvas' viz., Earth, Water, Sky, Fire and Air. After death, these five forms in our body reach their original positions and due to karmic force re-enters into another womb. Entire universe is composed of these 'Pancha-Bhootas'. So planetary positions may have impact on our mind and may also indicate our karmic waves. But this must be scientifically proved. Hence, I invited more research into this system.

Date: 22.09.2018

I worship single-headed Brahma

Lord Brahma is a cosmic force emerged from the navel of the personified form of absolute consciousness "Narayana". This cosmic force does the task of creating the physical universe and earth. Why Lord Brahma is depicted with four heads? Do they represent the four Vedas? No! We cannot agree with this interpretation. Because for many years Aryans did not agree the fourth Veda i.e., Atharvana Veda. So we cannot attribute the heads of Brahma to Vedas. I now come to the title which is given by me to this essay. Why I worship single-headed Brahma? In order to know the reason one should look into the birth story of Goddess Saraswathi as is given in Matsya Purana. Please find here under the extract of the story –

"Lord Brahma after creating the physical universe and earth, in order to bring forth life on earth, created a female from his thigh. Since she was born from him, she must be his daughter. Lord Brahma was fascinated by her beauty and decided to espouse her. With this evil intention, he started to give amorous glances at her. Out of exasperation, he grew three other heads in order to see her from any direction. In order to escape his amorous glances, she fled to heaven. Then Lord Brahma went to heaven and convinced her to marry him. He promised her that through them, the living beings of the world would be born. She then agreed to marry her father. She is Saraswathi."

How unscrupulous, untenable and implausible the above description is? We need not bother about the author who gave this unethical story to us through ethical means. Lord Brahma is a cosmic force emanated from the Brahman, the absolute consciousness. We can worship the single-headed Brahma with the same honour and respect which we render to our parents. Because he is parent of all living creatures in a particular milky way. We need not accept the remaining three heads which grew out of lust. Moreover, we need not accept the story attributed to Lord Brahma and Goddess Saraswathi as a whole. Saraswathi is the goddess of knowledge and wisdom. We can equate her to Lord Dakshina Murthy in Saivism and thus worship accordingly.

Finally, I would like to appeal to all readers that we should accept Puranas only to that extent which is rational and fits to ethical standards of current times.

Date: 04.10.2018

Is Buddhism a religion?

“Buddhism died a natural death in India”. This is what Jawaharlal Nehru quoted in Discovery of India.

Before examining this statement, we should try to understand whether Buddha established any religion. To understand this, we should try to know what religion is.

Religion is a compilation of various factors which belong to a particular region and a class of people.

These factors include:

- i. Rituals
- ii. Philosophy
- iii. Supreme being governing all creatures in universe and his manifestation
- iv. Texts which govern that religion
- v. Set of rules which govern a class of people
- vi. Specification of a path of purification for achieving ultimate goal

If we examine Buddhism on the basis of above mentioned factors, it will satisfy only two conditions viz. (ii) and (vi). Then, how can it be called a religion?

The “Dhamma” taught by Buddha is a path of purification with underlying philosophy to attain nirvana.

Path of purification is “Astanga Marga” and underlying philosophy is “Paticcha Samutpada”.

How Buddhism turned into a religion?

It is from the region of Andhra, certain Buddhist sections called ‘Mahasangikas’ developed ‘Mahayana Buddhism’. This redefined Buddhism fits to the definition of religion. ‘Mahayana Buddhism’ created and worshipped ‘Amitabha Buddha’ who resides in pure land located in west. This redefined Buddhism also created ‘Bodhisattvas’ who help the living beings in attaining Nirvana. With these developments, Buddhism turned into a religion from just being a Dharma. But this redefined Buddhism was similar to Sanatana dharma in many aspects. Thus, the Sanatana dharma embraced Buddhism. At the same time, Vedic religion reformed herself by adopting various Buddhist principles. Thus, the existence of Buddhism as a separate religion became unnecessary.

In my view, a true Buddhist is one who follows the ‘Dhamma’, not the one who worships the Buddha.

A person who is socially a Hindu or a Muslim or a Christian and follows strictly the Buddhist principles like :- Pancha sheel, Astanga marga can be called a Buddhist.

Buddhism is the one and only trans - theistic religion in the world.

Date: 19.11.2018

Philosophical interpretation of Newton's three laws of motion

In order to build a modern religion, there should be proper liaison between science and philosophy. I am herewith submitting my philosophical interpretation of Newton's three laws of motion.

Third law: - “To every action there is an equal and opposite reaction”. Similarly, in the first verse of Dhammapada, Lord Buddha has annotated that, “all that we are, is the result of what we have thought. It is founded on our thoughts. It is made up of our thoughts. If one speaks or acts with an evil thought, pain follows one, as the wheel follows the foot of the ox that draws the wagon”.

Hence, when we commit sinful action, it will give an equal and opposite reaction in the form of pain. Human being cannot avoid it under any circumstances.

Second law: - The rate of change of momentum of a body is proportional to the applied force and takes place in the direction of force.

In Bhagavad Gita 2:62, 63, Lord Krishna has annotated that:-

“द्युयते विषयान् पूर्वं संगतेषु पञ्चायते ,
संगाते संञ्चायते कामः कामात् क्रोदो विजायते”
“क्रोदादृपति समृप्तः समृप्तोति समृपति विश्रमः,
समृपति श्रिंशादृष्टिनाशे बुद्धिनाशात् प्रश्नश्यति”

In brief the meaning of the above two slokas is: If we think about worldly pleasures, we will fall down into the dark. If we meditate about almighty, we will achieve the highest position i.e., the almighty's state.

Human being tends to travel in the path in which he applies his force i.e., if he meditates about God always, he will reach the God. If he meditates about worldly pleasures, he will fall into the wheel of samsara i.e., birth and rebirth cycle.

First law:- Every object continues in the state of rest or of uniform motion in a straight line if no net force acts upon it.

In Bhagavad Gita 3:40, Lord Krishna has annotated that:-

“ಇಂದಿಯಾಂ ಮನ್ ಬುದ್ಧಿರಸ್ಯಾಧಿಷ್ಠಾನಮುಚ್ಯತೇ, ಏತೈರ್ಯಮೋಹತ್ಯೇವ ಜ್ಞಾನಮಾಪುತ್ಯ ದೇಹಿನಮ್”

- Sense organs, mind and wisdom are the resting places of desire. This covers the ultimate truth and makes us blind.

Mind runs after sense organs due to desires unless a net force i.e., wisdom acts upon it and controls the mind.

In Bhagavad Gita 3:43, Lord Krishna has annotated that:-

“ಎವಂ ಬುದ್ಧೈಃ ಪರಂ ಬುದ್ಧ್ಯ ಸಂಸ್ತಭ್ಯತ್ಯಾನಾಮಾತ್ಮನಾ, ಜರ್ಮಾ ಶತ್ರುಂ ಮರ್ಪಾಪ್ರೋ ಕಾಮರೂಪಂ ದುರಾಸದಮ್” -One

should get hold of mind through wisdom, thereby one should remove his ultimate enemy, desire.